or inventing the fluxionary calculus, than the machine has in following the impulse given it; nor is there anything morally approvable in the mere operation of the instinctive feelings and affections, such as the love of pleasure, the love of offspring, and the common likings and attachments which exist in the world. These may be in the highest degree becoming, just as proportion, as order, and beauty are becoming: but in themselves they are neither virtuous nor vicious. In order that they may become virtuous, they must, somehow or other, be placed under the dominion of the will. They are vicious only so far as they are allowed by the will to flow out contrary to the dictates of that law which God hath prescribed for the regulation of the conduct. On the other hand, there may be virtue or vice wherever there is the consent of the will. But while we are inclined so to limit the seat of responsibility as to bring it within the will, yet we would so extend it, as to make it wide as the will, in all its exercises. Accordingly, we cannot agree with those who, as Cousin and Jouffroy, think that no state of the mind is sinful but a positive volition. If we know that the object is forbidden, and still wish it, desire it, and are prevented only by certain prudential considerations from determining upon the acquisition of it, the act is undoubtedly sinful. No doubt, if we are restrained, not by mere prudence, but by a hatred of sin, from seeking the attainment of the object, in this case the wish, the desire, is not sinful: but then, observe what is the precise nature of the wish: it is a wish to obtain, not the object with all its sinful concomitants, but the pleasure, honour, or society, as separated from the object. Now, in such a wish or desire there is nothing improper: nay, there would be nothing sinful in a positive volition which embraced no more. But if, after knowing the object to be forbidden, or that we cannot obtain it without

its necessarily attendant sin, we still continue to long for it, then the very concupiscence is criminal, as the will is giving its consent to its continuance. " Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart/'*

* It is at this point that we differ from Dr. Chalmers. Following too implicitly Dr. Brown, whose lectures had just been published at the time when the former was called on to write his Course of Moral Philosophy, he has confounded the will in some of its exercises with mere sensibility Not that he has allowed his penetrat*